

Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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ON MISSIONARY AFFAIRS.

We find in the *Literary and Evangelical Magazine* some remarks on the character of religious newspapers, and on the Journals of Missionaries. Most of these remarks we lay before our readers, although they are written with some degree of severity. Their entire correctness will be questioned by some, on the ground that the interest felt by the christian public is such, that *all* missionary statements will be read by them with pleasure. Missionaries and their families are in heathen lands, surrounded with difficulties, and sometimes with danger.

Under such circumstances, we wish to know their mode of life and the incidents, often of an interesting nature, which are found in their Journals. Still, we are ready to believe, that with proper care more interesting statements and comments might be prepared, although we should be unwilling to have the labours of our missionaries diverted from the business of preaching, teaching and translating, to writing books on natural science.

With these observations we commence our extracts. Speaking of the education of missionaries, the writer observes,—

We do not lay any imputation on the very respectable and valuable men who preside in our seminaries, nor do we insinuate that the students are not imbued with a competent portion of theological knowledge. But there is a deficiency in their general knowledge of human nature, and in their scientific attainments. Their attention is very rarely directed to matters, which, if well understood, and duly reported, would be very interesting to literary men and philosophers, and surely quite as improving to common readers as missionary journals now are.

And this leads us to a subject on which we have before touched; and on which we feel compelled to animadvert in stronger terms than we ever wished to employ on such an occasion. The present feeling of the religious public we know is against us, and the theme is unpopular; but, we are conscientious, and must proceed. We do then, with the utmost seriousness and solemnity, enter our protest against the present style and manner of Missionary Jour-

nals, and the letters of Missionaries, such as are commonly published in the vehicles of religious intelligence.

In the first place, these things are read, and they will be read on the Sabbath. And as to the far greater part of them, any thing else not immoral, might be read with as great propriety, and with as good hope of religious improvement. In general, these documents are journals of the daily work, of the ordinary secular employments of the missionaries, such as planting corn, hoeing potatoes, clearing up new grounds, building houses, &c. &c. And this in general, is the *Sabbath day reading* of a great many subscribers to religious magazines and newspapers.

In the next place, we do verily believe that productions of this sort, read constantly and eagerly, so far from improving the taste and raising the understanding of the religious public, are producing a directly contrary effect. In the writings of clergymen and pious laymen, especially of former days, there are as fine specimens of powerful logic, and of deep-toned pathos as are to be found in any uninspired compositions whatsoever. But these, instead of being familiar to common Christians, are thrown aside and almost forgotten, while the minute and often trivial details of missionary journals are used in their place. But having before noticed this effect, we shall only observe farther, in this place, that the style of these publications is likely to operate on the public intellect, much in the same way with the crude extemporaneous effusions of untaught preachers. And as tens of thousands are issued every week, and circulated through the country from Maine to Missouri, the effect is likely to be felt far and wide. And this is a point of no small consideration.

But again, men of taste and learning are in danger of being incurably disgusted with religious magazines and newspapers, and of conceiving contempt for missionaries and their cause. And in this

way, injury will be done of wider extent than has been imagined ; reaching even to the institutions where missionaries have been educated. Let it be for a moment supposed that a man of this description has learned that a young person, after having been educated at Princeton, at Union, Yale, or any other college, and going through the seminary at Princeton or Andover, has been sent as a missionary to Palestine, to the East-Indies, the Sandwich Islands, or any other heathen or Mohammedan country, and that his journal has been received and published ; what would he think, and how would he feel, when, instead of finding interesting information, he should read something like this ?

Lord's day—The mission family assembled for worship ; and we found it a pleasant service.

Monday—Brother —— received a present of a quarter of a pig, and two bundles of sticks.

Tuesday—Engaged in cutting logs for building a cabin. One of the laborers was very near being killed by the falling of a tree ; but the Lord mercifully interposed by his providence, &c. &c.—through the week and through the year, in nearly the same strain.

We have not quoted express words, because we did not choose to mark any individual with our censures : and we shall not do so unless compelled to justify these observations by actual quotations. But we appeal to any man of cultivated taste and improved understanding, whether the general strain of Missionary journals is of higher character, than the fictitious specimen given above ; and with earnestness, aye, and deep anxiety we ask, what will, of course, be the opinion formed by men of refinement, of the talents of missionaries, and of the schools where they were educated, when their communications from countries highly interesting and but little known to us, are such as we have seen ? We know that, in process of time, where the press is free, and there is a *brisk circulation* of opinions, the sentiments of learned men, and sound thinkers become general. And our solicitude on

this subject arises from deep devotion to the missionary cause, and ardent desires for its success.

We do think then that a reformation is necessary. The directors of missionary societies are bound to turn the attention of missionaries to subjects of general interest. Let them give us such accounts as their opportunities enable them to give, of the geology, the botany, natural history, soil and climate of the countries in which they abide. Let them inform us of the traditions, rites, manners and customs of the people among whom they live. Let them place before us graphical descriptions of their persons, their habitations, style of living, and modes of agriculture. Let them give us, as they can, vocabularies of their languages, specimens of their speeches, &c. &c. A liberal curiosity may find hundreds of subjects, which would interest all classes of readers ; and communications of them might be made in which science would appear so sanctified by religion, and so mingled with christian benevolence, as at once to edify and delight.

Indeed we think that if this affair were properly conducted, the larger missionary societies might, at least once a year, publish a volume, which would be sought after by curious and scientific men all over the world. In this way, the means of carrying on the missionary cause might be greatly increased ; favor would be gained among those who regulate public opinion ; and the managers of these institutions would have the pleasure of knowing that while they were planting the seeds of civilization and christianity abroad, they were promoting the improvement of their brethren at home, and in every way enlarging the bounds of human knowledge.

Let this representation be considered in contrast with the actual state of things, let men of enlarged and liberal minds contemplate the effects which journals of religious intelligence are actually producing on the taste and intellect of the religious public, and on the feelings of educated men “ who are without ;” and we are persuaded that there will be none to differ in opinion with us.

Such communications as now go to the public, may, well enough, be sent in private letters to the relations of missionaries. Parents, brothers, and sisters, will read them with lively interest. And let the journals of the work done from day to day be sent to the Directors of the Missionary Societies, that they may be assured of the fidelity of their laborers. But let the public have something more worthy of educated men, sent out from the best seminaries in our land, for the purpose of spreading knowledge and religion throughout the world.

We are persuaded, that missionary operations are but beginning; and as friends, whose whole hearts are engaged in this cause, we express our views and feelings with freedom. All that we aim at is, that institutions prized, and loved, and honored by us, may be regarded with the same feelings by all in our borders; that every obstacle that impedes their progress may be removed; and every measure that can advance their important designs may be adopted.

PERSIA.

SCOTTISH MISSIONARY SOCIETY.

Favourable Characteristics of the Persians.

The last Report of the Society contains the following remarks on this subject:—

Ancient History unites with Modern, in representing mildness and gentleness as being, in general, prominent characteristics of the dispositions and manners of the Persians. Their willingness to enter into controversy with regard to the soundness of the Mahomedan Faith, and the far greater degree of toleration which exists in Persia than in Turkey in matters of religion, have likewise been noticed. In the middle of the seventeenth century, that intelligent traveller Sir John Chardin bore ample testimony to these peculiarities; and in our day, the reception which Henry Martyn met with at Shiraz, and the veneration in which his memory is now held at the seat of his previous disputations (which may certainly be considered as the stronghold of Persian Bigotry), shew that no change has taken place, in these respects, in the Persian Character.

The same peculiarities distinguish the Persians who reside in Astrachan. The proposition which was, some time since, made to Mr. Mitchell (one of the Socie-

ty's Missionaries), by the Persian Consul in that city, to print for him the first ten chapters of the Gospel of Matthew, as an elementary School-book, was certainly of a singular and pleasing nature; and the following description, extracted from one of the last Letters from this Station, of the manner and spirit in which they engage in religious discussion with the Missionaries of this Society, forms a grateful contrast to the rude intemperance with which the Tartar-Mahomedans frequently repel all attempts to enter upon the subject:—

“With a very few exceptions, the Persians in Astrachan, who are chiefly in the mercantile line, accept of our books without hesitation, and receive your Missionaries with respect; and, so far are they from spurning a conversation on the subject of religion, that, when opportunity offers, they are forward to court it. Not that they are disposed to admit the authority of our version of the Scriptures, or the soundness of the doctrines which they clearly perceive are contained in them: on the contrary, they are as much inclined to controvert them as other Mahomedans, and much better qualified for doing so than many of them: but with all these concessions, it affords us mighty facilities in our work, when we have to do with men, who recognise the principle *that it is their duty and privilege to think for themselves*; who read our books with as little hesitation as they receive them, and propose their difficulties and hear our explanations with temper; and who, as sometimes happens, go so far as to allow us to take fundamental doctrines for granted, when requested to do so, in order that they may get a view of the superstructure which we propose to rear upon them, or the practical purpose to which we apply them.”

In another Letter the Missionaries write—

“For the most part, they receive our books without scruple; and so far are they from avoiding discussion, or pleading incompetency to manage it, (as the Tartars daily do,) that they seem to court it; and, although none of them acknowledge themselves to be convinced, by our arguments, that there is no other way of salvation except that which is published in the Gospel, they are gradually becoming acquainted with the truth.”

That a considerable interest has been excited among them with reference to the truth of the Christian Faith, may be inferred from the following very singular fact,

which the Missionaries have communicated to the Committee :—

"A few Persians had associated together, to read the New Testament, and to decide upon its pretensions. In order to do justice to the question, one of them personated Mr. M'Pherson, and, for the sake of argument, defended the Gospel. Being single-handed, however, and, perhaps, not very ambitious of victory, he at last confessed himself unable to solve the difficulties that were crowding in upon him, and begged his friends to desist till Mr. M'Pherson himself should come to his assistance. Mr. M'Pherson has since had an interview with the combatants, during which he endeavoured to satisfy them on the points at issue; and, although he has no reason to suppose that his remarks were followed by conviction on their part, ample encouragement is afforded him to go forward.

CEYLON MISSION.

Extract of a letter to the Editor of the Monitor from Rev. Miron Winslow, Missionary in Ceylon, dated Oodooville, (Jaffna) Nov. 28, 1822.

"Rev. and very dear Sir.—I am extremely obliged to you for the few lines you were kind enough to add to the letter of our good Mrs. M****.—I remember well the season when you preached in Williston, and though I was then a giddy lad, I believe your sermons were not lost upon me. I am now far from such privileges; and when I look on the wide waste of heathenism around me, and see all the great multitudes of the land or world of souls flocking to their temples, to riot in debauchery as well as to bow down to senseless images, my heart is pained within me; "for I had gone with the multitude: I went with them to the house of God, with the voice of joy and praise with the multitude that kept holy day." Oh, let the children of God who still have the privilege be thankful—they do not know its value. The situation of missionaries is thought to be peculiarly favourable to growth in grace—but alas! to have few means of grace—to have few living examples of the life of faith, to excite to emulation; and perhaps none whose standard of christian attainments is *very high*—to be retired almost as to our private walk, from the observation either of friends or enemies—and all this in a heathen climate whose deadly influence is felt on every side, is not very friendly to progress in the divine life.

The members of this mission have more religious privileges than most missionaries—On the first Monday of each month we have a meeting for prayer which is attended by all the missionaries in the Jaffna District; and frequently by some pious people in Jaffnapatam. As there are now here, besides our own number, two Church missionaries and one Wesley-

an, the number who collect is usually about 15, and sometimes 20. We breakfast and dine together, and spend the day in religious exercises. The season is peculiarly profitable, and serves to bind the missionaries of different denominations more closely together.—The members of our mission have also a quarterly meeting at which the Lord's Supper is administered—a sermon preached—and the time, not otherwise occupied, spent in experimental conversation. The communion is also observed monthly at our different stations in rotation. At this season the services are in Tamil for the benefit of the native members, (of whom there are now 19, and 3 candidates.) At each of our stations there is a regular congregation on Sabbath morning, consisting, however, in a great measure, of the schools attached to the mission, of which there are now more than *thirty*, containing upwards of 1200 boys and girls, principally the former. To these congregations we preach regularly in the native language, and they are a *substitute* for the "great congregation"—and when I look at the little flock of native converts now around me, at this station, (where I have been but a short time) and see six adult professors of whom I can have good hope, I feel that to meet with them and have them relate their hopes, and fears, and conflicts is a great privilege. And then to see around us a family of boys and girls and servants to the number of thirty, to whom I can speak of the great salvation under every advantage of being understood, at any time, and to be able to meet a congregation of boys and men, and sometimes several women, to the number of 2 or 3 hundred; when I think of these things, I do feel that my privileges though in a heathen land are not small.

You probably know what kind of a people we have around us. They are Malabars originally from the neighboring continent where the Danish mission was so long ago established. Their religion, or *superstition*, is the Brahminical, or, more properly, the *pouranic* or *puranic* system, so called, from their adherence to the *pourannas*, a kind of books of later origin than the Shasters and Vedas, and indeed in many respects a departure from the purer doctrines of those ancient heathen writings. These *pourannas* are histories of the inferior gods, containing accounts of the exploits, wars, virtues, vices, &c. of these fabled divinities, and interspersed with many good and moral remarks of the writers, as well as much of an immoral tendency. The present prevailing systems of idolatry, which prevail throughout almost the whole of Eastern Asia, and embrace *one half the whole human family* (viz. the *Puranic*, and the Boodhist systems) are both evidently of great antiquity, and yet are both a corruption of a purer religion, which once prevailed, and did not countenance idolatry. These systems are, therefore, condemned by many of the wiser among the Hindoos themselves, and idolatry is considered as indefensible by the Vedas and Shasters.

Leaving all this, however, I will only tell you what heathenism is in *practice*, and as we find it in Ceylon. All the interior and southern parts of the Islands, except in some places on the coast where a *nominal* christianity prevails, are inhabited by Boodhists. They are the proper *Ceylonese*, or as they are called *Cingalese*; and probably the ancient possessors of the Island. They are all idolaters, having many temples in which are gigantic images of Boodha, 20 or 30 cubits high. These they worship, though they do not seem to consider Boodha as God in the common use of that word, as he has no concern in the government of the world, but is in a state of eternal repose. One of the principal doctrines, with them, is that virtue and vice have a necessary or inherent force in themselves, by which one brings happiness and the other misery; without any direction of a superior power; also that each individual must in the nature of things, receive in his *own* person, the just proportion of punishment for all his crimes, and of reward for all his holiness—if he has sinned he must suffer a vast number of years, or ages, and then obtain a release to enjoy a reward for all the good he may have done, and eventually, if a true Boodhist he will obtain *eternal quietude*, in other words, be absorbed or annihilated. As a general remark, the Boodhists of Ceylon are far less strongly attached to their system than the followers of the Braminical system, and as they have no hereditary priesthood, and no division of Caste, they are more accessible than the Malabars or Hindoos.

The Malabars, among whom we are, occupy all the north part of the Island from Negombo near Colombo (in which also are many Malabars) on the west, and from Baticaloë, south of Trincomale, on the east to the extremity of Jaffna on the north. The district of Jaffna is, however, the most populous of any part of this tract of country, and is *not* as has been often said, *nominally Christian*. With the exception of some scattering Roman Catholics, who can scarcely amount to more than 10 or 12 thousand, and a number of Mahometans, of Moorish extraction, who are principally near Jaffnapatam; and with the further exception of 2 or 3 hundred *nominal* Protestants, the whole native population of this district is *Heathen*; and that not in a modified sense. I think there are few parts of the world where the great Adversary has stronger hold on the affection of his subjects, than he has here. The Malabars are naturally a manly people, much superior to the Cingalese, and not inferior perhaps to any of the tribes of India. They have been oppressed by Christians nearly 200 years—have been forced to put off at times the forms of heathenism, and to take the semblance of Christianity; yet they have never radically changed their *religion*; or, to any great extent their *customs*. Some barriers have been broken down, such as the practice of burning widows, and polygamy; and some have been weakened, such as the rights of Caste; but, in all *essential* respects, the peo-

ple are the same grovelling idolaters they ever were. As soon as the British government gave them liberty to worship their idols, the temples were rapidly rebuilt, and those who had assumed the *profession* of Christianity, to please their former masters, almost with one consent threw it off. Though it is, therefore, true that we have, on account of the long acquaintance of the people here with Christians, some facilities of access to them which are not always found, we find for the same reason many obstacles in our way which are never met in fields altogether untrodden.

The Malabars of Ceylon are of the sect of Sivan, who is generally considered as the Great God; though the better informed speak of their superior deities who are *Spirits*; and have never assumed any form. There is, however, much confusion and obscurity among them on this subject, and as a general fact the people consider *Sivan* as God in the highest sense. He is represented under various forms; and has a thousand names! As Iswacan he has 16 hands, holding various emblematical instruments, &c. Sometimes he has only 6 hands and sometimes 10. His usual color is a milk white; but as the representation of *time*, and the husband of *Kali* (the goddess of destruction and renovation) his image is perfectly *black*, as hers also is. He has three eyes, which show that he beholds the present, the past and the future. There is a very large and elegant temple to him in Jaffnapatam, and there are many temples to *Kali*, as well as to his other consort *Parrati*, in every part of the district; as the former is considered the author of calamities, and is appeased by the sacrifice of fowls and kids. Once she required human sacrifices, and perhaps she does now when the people are more complying. The other principal temples are to the two sons of Sivan, *Poollear* and *Condán* (or *Skanda*) the former being more universally revered (being constantly invoked as the god of wisdom or prudence on every undertaking) and the latter having larger temples and more imposing processions. The images of the first are of gold, silver or brass, with an elephant's head united to the body of a man, and those of the second are usually a shapeless piece of gold set in a kind of chair of state and surrounded by a great variety of ornaments. When brought out on the feast days, he is usually attended by his two wives, and is carried upon the shoulders of men or drawn in a car such as *Juggernaut* appears on. The processions at his temples last 16 days each year, and the people attend night and day in vast crowds. There are smaller temples to inferior divinities, especially evil spirits of the female sex, one of whom, *Maria Umart*, is much worshipped as the supposed author of the *Cholera Morbus*. The people frequently resort to the different temples with offerings of rice, fruits, flowers, &c. and flock in great numbers during the days appointed for reading the *Puranas*.

This is a very brief sketch of the present state of Heathenism in Ceylon, and though

many are ashamed to profess themselves such, the people are almost without exception *idolaters*. But the spirit of God can change their vile affections, and notwithstanding what I have said concerning their obstinate superstition, I believe, *all things considered*, there is scarcely a mission to be found more promising than this mission to Ceylon. I say this because we learn with much pain that our friends at home seem almost discouraged concerning the final event of the mission. They will "*reap in due time if they faint not.*"

So likewise as to Bombay, that important mission must almost be relinquished because the Lord has *delayed* the blessing! Oh! Where is the faith of Christians? Are not the *promises* sure, and will any *tempt* God by distrusting them? Let them leave the ranks if they cannot have long patience, and do their duty in defeats as well as in the midst of conquest. This is sure, *God will be glorified.*

Excuse, my dear sir, this long scrawl, written in much haste, and while I am scarcely able to hold my pen in consequence of an illness from an affection of the lungs, which has confined me more than a fortnight, but of which I am now recovering.

Yours &c.
M. WINSLOW.

From the London Baptist Magazine.

SCRIPTURAL VIEWS OF CHRIST ESSENTIAL TO CHRISTIANITY.

The knowledge of Christ is evidently an attainment of the highest importance, because scriptural views of his person and offices essentially affect our religious principles in general, and are necessary to a proper reception of the christian faith. If indeed this faith were merely designed to enforce a rational worship and a pure morality, by teaching us the unity of God, the doctrine of a moral providence, and the retributions of a future state, it might doubtless be received in a perfect form, by persons who had little or no idea of the sacred personage from whom it derives its name. But every person who has any acquaintance with the New Testament will perceive, that christianity, in this, as well as in other respects, differs essentially from every system of theology and morals proposed to the world, either by the sages of antiquity, or by the philosophers of modern times. The Mosaic law, indeed, by virtue of its divine origin, approaches the nearest in resemblance to the christian faith. Yet the slightest comparison of the two systems, as interwoven with the character of their authors, will convince us, that while the law confers dignity upon Moses, christianity receives its dignity and essence from Christ.

It is doubtless assumed by the disciples of Judaism, that Moses became their law-

giver by a divine commission, and that a series of supernatural interpositions in Egypt and the wilderness, confirmed the authority of his institutions, and enforced the observance of his laws. But if we attentively consider his economy as established in the Pentateuch, and exemplified in the historical, prophetic, devotional, and moral books of the Old Testament, instead of finding his name and character intermingled with every discussion, as though it were the life and soul of the system, we shall discover no reference, except to the simple fact of his divine mission, or to the principal events of his history. It may therefore be inferred, that if the character of Moses were sunk in oblivion, or if another name were substituted in its room, while the leading facts of the Pentateuch remained, Judaism would experience scarcely the shadow of a change, nor the writings of the prophets require a single variation.

But in turning to the gospel of Christ as delineated in the New Testament, a different scene arrests our notice, and we perceive his character and work interwoven with the system in all its parts, not as the author only, but as the subject and essence of the whole. The grand events of his ministry are not only topics of frequent reference in the discourses and writings of his apostles, considered merely as evidences of his divine mission, and the consequent authority of his doctrine; but the relation of those facts to the christian scheme, and the offices he sustains in the economy of redemption, form the substance of their compositions in describing the peculiarities of our faith. In the epistolary writings, we are continually reminded of the dignity of his person, the design of his obedience unto death, the submission due from his people, or the magnitude of those blessings which he dispenses to the world. Whether they describe the attributes of God, or trace the disclosure of his purposes, or mark the progress of his government in the dispensations of grace, or predict the history of the church in its different vicissitudes, or anticipate the events of a future world, or describe the influence of religion on the heart and character of its votaries; it may be truly affirmed, that instead of referring to our Lord as a subject of remote, secondary, or subordinate importance, "Christ is all and in all." He not only constructed christianity as a moral machine to effect the renovation of society, but is himself the main spring of its different movements, the full force of which is essential to its moral utility and spiritual

operations. He is not only the founder of the christian church, but the foundation and chief corner stone of the edifice, in whom alone the whole building fitly compacted together, can become a holy temple for the Lord. He is not only a part of the spiritual system, but the centre of the whole; the sun of righteousness, around which all the parts and all the messengers of divine revelation circulate like the planets of the solar system, which revolve around the sun, as the centre of their movements, and the source of their warmth and glory.

From these premises it is reasonable to infer, that ignorance of the true character of Christ, or the adoption of some false hypothesis respecting him, will essentially modify our ideas of the whole system, and render our reception of christianity in its native form impossible. We shall put opposite constructions perhaps on the same fact, draw conclusions from a principle that will never warrant them, or imagine a series of doctrines that have no being. And as the notions we receive on the subject of astronomy would be entirely reversed, by renouncing the Copernican system for that which supposes the earth to be the centre around which the sun and the stars revolve daily; so is it probable that a change of views concerning Christ, would in many respects reverse or modify the whole system of our theology.

If indeed we appeal to actual experience, no doubt will remain that the principal hypotheses maintained on this subject, instead of being regarded as solitary points of difference, are rather accompanied with trains of thinking, and modes of belief, which change the complexion of their systems, and leave scarcely a doctrine of whose import the same ideas are entertained. In the eye of two individuals, the one of whom regards our Lord as simply a good man, endowed with great wisdom for the instruction of the ignorant, whilst the other conceives him to be the Son of God, incarnate, whom the Father sent to be the Saviour of the world, christianity not only assumes a different aspect, but is, in many respects, a different thing. The former, perhaps, considers it as a code of pure morality, enforced by the example of its author, by amiable displays of the divine goodness, and by the retributions of a future life, which the death and resurrection of Jesus were designed to ratify. But the latter, in connection with these sentiments, views it with admiration as a grand scheme of mediatorial interposition in behalf of man, by which the grace of God

can be dispensed; while the purity of his law, and the justice of his moral government, are secured in the redemption and final happiness of his people. Instead of regarding the advent, death, and resurrection of Christ, or the preparatory dispensations of the Old Testament, as insulated facts which are important only because they were extraordinary, he rather views them as the progressive developement of a plan, formed in the divine purpose before the foundation of the world, and including a series of dispensations in regard to man, from the beginning of time till the consummation of the mediatorial economy. Thus he not only conceives it to be "a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners;" but in connection with this belief as its natural associates, he likewise perceives and maintains the rectitude and benevolence of the divine sovereignty; the fall of man from his original perfection; the universal degeneracy and ruin of our species; the insufficiency of human wisdom and virtue to effect their recovery; the necessity of divine influence to enlighten and renovate the soul; the doctrine of justification by faith only; the intercession and lordship of Christ for the benefit of his people; together with his personal manifestation and agency, as the judge of all men in the solemn and universal decisions of the last day. By the former, many of these doctrines are looked upon as fictions or absurdities; while the latter calls them the peculiar doctrines, the distinguishing features of evangelical religion. So wide is the difference between them, that both cannot be correct; but one or the other must be seriously mistaken. If the views of the former include a proper reception and discernment of the christian faith, the latter must be guilty of connecting with it the vain traditions, or vainer subtleties of men. But if the latter derive their doctrines from the New Testament, the creed of the former must be essentially defective, and radically wrong.

And yet, upon closely examining the subject, it will be found that these differences, however remote, are not suppositions formed for the sake of argument, but facts naturally arising from the influence of different hypotheses in the ordinary operations of theological enquiry and belief. No person who has either made the experiment himself, or been conversant with persons long grounded in the different systems, will be disposed to deny the facts assumed in this argument, whatever he may think of its application or force. A

solitary exception or two, perhaps, may recur to his recollection, of persons who espoused opposite opinions concerning Christ, while their views on other points, usually deemed evangelical, remained for a considerable time at least, nearly unanimous. But it will be readily acknowledged as a general and obvious fact, that the opinions which men adopt in all the departments of theology, are intimately affected by their views of the person and work of Christ, and the offices assigned him in the divine economy. If the knowledge of Christ therefore be essential to our receiving the gospel in its native purity, undiminished and uncorrupted by human speculations, to say nothing of its experimental and practical influence, it cannot be estimated too highly, nor sought after with attention more serious, or solicitude more persevering, than its importance justifies, or its necessity requires.

From the London Friendly Visitor.

BENJAMIN C.— *The Shoemaker.*

Benjamin C. had long been an open infidel. He worked at his trade of shoemaking on the Sabbath, and carried home shoes to his different customers on that holy day. He was a shrewd, intelligent man; but all his religion was bounded by this notion, "God never sent men into the world to be damned!"

I often called upon him; but though he received me civilly, I had no reason to think that any impression had been made. On one occasion, I urged him to read the Scriptures, and gave him a Bible. His plea for not coming to church, was the want of a coat; and he was softened for the moment, when I gave him the one I had on my back. But, Mr. Editor, the man was not sincere: the coat never brought him to church, and the neglected Bible is now testifying against him. After waiting a month, and seeing no fulfilment of his promise, I called at his cottage, and told him how dearly he would one day pay for the Bible and the coat, which he had received. The man seemed more hardened than usual; and merely replied, that his breath was so short he could not walk. About a week after this, I was informed that Benjamin was very ill; and I fondly hoped that I might now see some signs of a change. On Sunday the 3d

of February I called to see him, when the following conversation took place:

Minister.—Well Benjamin, do you feel any fear of death?

Benjamin.—I am full of fear—dreadful terrors!

M.—When I used to talk to you in the time of health, had you not some misgivings?

B.—Yes, Sir; but I kept them under.

M.—Why did you not give way to what you felt?

B.—I thought the neighbours would laugh at me.

M.—Ah! Benjamin, your principles won't do to die by: will they?

B.—No, Sir, nor to live by: for it has been a time of misery all along.

M.—Do you feel that you deserve hell?

B.—I have it, Sir! The devil has begun his work.

At this time, the dropsy had rendered him the most awful object. His eyes were starting from their sockets, and he scarcely seemed human. He reminded me, "Sir, you told me I should not die a common death, and God fulfils your words." I observed, "Benjamin, I cannot see your heart; your confession of sin may arise from the fear of hell; but Jesus Christ can save to the uttermost; his blood can cleanse from all sin." He replied, "it may be so, but he cannot look on me."

I was now obliged to go, as evening service was about to begin. Some of the pious poor went to him, with a little sum they had collected among themselves; and proposed to pray with him; to which he agreed, but added, "it is of no use!" On the following day, the overseer removed him to his own parish, and I wrote a letter to the clergyman, stating his case. He was visited in the workhouse, with great kindness; but it appeared, as if the Lord had "sworn in his wrath, that he should not enter into his rest;" for he died after a few days in a truly awful state of hardness.

May this affecting narrative lead the readers of the Friendly Visitor, to "work while it is called to-day, for the night cometh when no man can work!" May it lead us all to great searchings of heart, that we may know whether we have fled to

that Saviour, who is "the way, the truth, and the life!"

NEW-HAVEN, MAY, 10.

SUPPORT OF THE MINISTRY.

Twelve weeks since we replied to a comment on an article which appeared in this paper on the 18th of January on the support of the ministry. We gave the strictures entire in our paper for February 15th, and answered them. Those strictures were written by the Rev. Samuel Merwin, Presiding Elder of New-Haven District. Our answer, we presume, was satisfactory to our readers, but did not appear to set Mr. Merwin's mind wholly at ease.—We did not expect so desirable a result.

On the 12th of March there appeared the first number of a new paper entitled the Evangelical Armour, in which Mr. Merwin resumed the subject, but did not conclude it. We have patiently waited for the second number of the Armour, in which the subject is concluded. As an answer to all that Elder Merwin has stated, we publish the following letter from a respectable clergyman, whose name will be given to Mr. Merwin, on personal application to the Editor of this paper. The following communication HAS BEEN IN OUR POSSESSION FOR MORE THAN TWO MONTHS.

"MR. WHITING, SIR,—I have read your paper of the 18th of January, on the support of the ministry, and have just cast my eye upon your communication of the 15th inst. The following remarks and facts are at your disposal, to use as you may think proper. I should wish to observe, that, I myself was brought up a Methodist, and my parents are to this hour members of that society. I have also been a preacher in that denomination for a number of years. In the year ——— for reasons which will not be profitable to mention here, I thought it my duty to request a dismission from that body, with a certificate of my standing, for the purpose of connecting myself with the Congregational or Presbyterian churches. As there was nothing against my religious and moral character, I was accordingly dismissed, and united myself to a respectable association of Congregational Ministers in New-England. Soon after this, I had a call to settle with the church and congregation of which I am now pastor. From this statement you will easily conclude, that, I must be well acquainted with the doctrine and discipline of the Methodists. It is with the utmost satisfaction that I come forward, unsolicited by any mortal, to bear tes-

timony to the truth of your statement as it respects the salaries of Methodist preachers. To the honour of the Methodists, I can say, I always received my salary with great punctuality, and uniformly met with the utmost kindness from them. Without entering into a detail of every year, I will just make a statement of the amount of my salary the last year I was with them, which was by no means the largest.

For myself,	\$100
My wife,	100
Board \$4 per week,	208
Travelling expenses,	17
	<hr/>
	\$425

"In addition to this, the society gave me the use of a good house, and fire wood. Myself and family are of opinion that this was one of the most trying years we ever experienced, as it respects our means of support. You must observe, my family was then small. As it respects their not getting what the discipline allows, it is true, this may be the case in some few instances; but without any reflection upon the Methodist preachers as a body, most of those men are of that class who would get far less in almost any other situation, and especially as ministers of religion. I have made the proposal several times to my society, to place my salary on the plan of the Methodist discipline. My salary is now five hundred dollars and fire wood. But what would it amount to on the plan of the Methodist discipline? I have now a wife and four children.

My wife,	\$100
Myself,	100
Board, \$5 per week,	260
4 children, \$17 each annually,	68
	<hr/>
	\$528

"In addition to this, I must have rent and fire wood. I have put down \$5 per week for board, for my whole family. A less sum than this no respectable committee would think of allowing to defray the table expenses, for a man, his wife and four children, and of course a servant maid. Every travelling Methodist preacher, dying and leaving a family, his wife is allowed one hundred dollars per annum.

"That the respectable Methodist preachers do get their salaries, is a fact, which we cannot doubt. I can at any time bring forward cases in which Methodist preachers have received the notes of the circuit

stewards, on interest, for the balance of their salary for the year, in cases where it has not been promptly paid.

That the Methodists do support their ministers, and have made ample provision for the same, is perfectly clear; and it is the disgrace of many of our societies that they do not consider this subject sufficiently.

A FRIEND TO THE GOSPEL.

Feb. 26, 1823.

The above letter we publish in compliance with the opinion of others, not because we consider it as necessary to our justification; and we confidently refer to our article of Feb. 15th, as a complete answer to all that has or can be written against what appeared in our paper of the 18th of January. The Editor of the Methodist Newspaper in Boston, copied part of our first article, and approved of the view which we had taken of the subject, although at the suggestion of a correspondent, he has since qualified his statement.

We are unwilling to detain our readers from the consideration of more important subjects by writing even another sentence, but we feel it our duty to add a few words. Much is said by certain preachers against salaries, and against funds, and against the oppression of the people by the clergy. The Methodist clergy cannot, with any propriety, declaim upon these topics. They have salaries, and good ones too. They have funds, consisting of their collections, of the proceeds of their book concern, and of their vested monies. These funds are under the direction of the general and district conferences, which consist, we believe, wholly of ministers. Is this less oppressive to the people than the manner of managing funds among Episcopalians and Congregationalists and Presbyterians, who leave these funds in the hands of the people? One question more, and we have done. Is a Congregational Society which has the entire control of its house of worship, and the choice of its preacher, a less degree of freedom than a Methodist one, whose house of worship is, in most instances, deeded to certain Trustees, and held subject to "the rules and discipline which from time to time may be agreed upon and adopted by the ministers and preachers of the said church, at their general conferences;" and whose minister is stationed over them by a Bishop or a Conference?

BAPTIST MISSION IN HAYTI.

The Baptist Missionary Society of Massachusetts has appointed the Rev. Thomas Paul, of Boston, a missionary to Hayti. Mr. Paul offered his services to the Board, and this proposal "was considered as an indication of Providence, that an attempt should be made to introduce the Protestant religion among the Haytiens."

Mr. Paul intends sailing in the first vessel which proceeds from Boston to Port-au-Prince, and if at the expiration of six months, his prospects of usefulness are encouraging, the Board will establish a permanent mission on the Island. The American Baptist Magazine observes,

"Grateful acknowledgments are due to brethren of other denominations, for the lively interest they have taken in promoting this object. Mr. Paul has been kindly furnished with letters from some of the most respectable merchants in New-York, to men of wealth and authority in Hayti.

We confidently anticipate that he will meet with no opposition from the secular power. For although, by the Constitution of Hayti, "the Catholic, Apostolic, and Roman religion, is declared to be that of the government;" yet the Constitution also says, Art. 49, "all other religious denominations are tolerated in the republic, conforming themselves to the laws." And we are assured from undoubted sources, that President Boyer is a decided friend of religious liberty.

We hope that the friends of Christ will feel a deep concern for the prosperity of this mission. Pray for our brother, that God would open to him a door of utterance, to speak the mystery of Christ; and that the word of the Lord may have free course and be glorified, even as it is with you.

We would also remind Christians that this undertaking cannot be sustained without expense. We therefore, earnestly request them to aid this object, by more liberal contributions to the funds of the Society.

Since the appointment of Mr. Paul, a letter has been received from a pious and intelligent colored person in Port-au-Prince, expressive of great anxiety that a preacher might be sent to Hayti. The information which he gives concerning the state of society, and the trials as well as encouragements which a minister may expect, is very interesting."

DECLINE OF SUPERSTITION.

Mrs. Rowe of the English Baptist Mission in India, writes from Digah, to a young lady in New-York, as follows:—

"You will be pleased by the following incident, to hear that the authorities begin to check the effusion of human blood in the superstitious rites of the heathen. At Alabahad, the natives having assembled from all quarters to make the necessary offering to the Ganges, a proclamation was received from the chief magistrate, that whoever should be found to have assisted in the drowning of another, should be apprehended, and suffer the penalty of the law for murder; on which, the thousands dispersed very contentedly, without making any sacrifice of life. Let us rejoice, that the attempt has been made to prevent immolations at festivals, and that the natives so passively yield. A few months ago the burning of a widow was prevented in like manner: the scene was nearly opposite our house, in a fruit grove.

"I am happy to say our native school prospers. At this moment one of our rooms is filled with boys and girls from Mowpoora, a village four miles distant; four of the girls have on a reward-suit of blue India cotton, which I gave them for having learned half through the Hindoo spelling book."

REVIVAL IN WARD, MASS.

An account of a revival in Ward, Mass., drawn up, by the Rev. Mr. Pond, Pastor of the church in that place under the date of April 4th, 1813, has been published in the Boston Recorder.—It appears that in the autumn of 1821, a revival of religion commenced in Sutton, a town in the vicinity, and that “in December, an unusual spirit of prayer for the outpouring of the Holy Spirit, began to be felt and manifested in Ward.” Religious meetings were unusually solemn, and before the close of the month, several were the subjects of deep religious impressions. A meeting for religious inquiry in January 1822, was attended by more than a dozen, anxious respecting the concerns of their souls. “From this period the revival advanced with almost unexampled rapidity. It quickly spread into every part of the town, and its influence was felt by all classes and descriptions of persons.”

Mr. Pond Observes :—

If there was any thing peculiar in this word of grace, I should think it was the rapidity and power with which it was carried forward, and the strong features which it uniformly exhibited of being a genuine work of God. Within perhaps four months after its commencement, there were thought to be, in this small town, as many as *ninety* instances of hopeful conversion. Convictions were in most cases short, but pungent, and the transitions from darkness and distress to light and comfort, were sudden and perceptible. It is worthy of remark, that the influence of this work was felt by some who were very aged, and by others who were very young. Two old gentlemen, in particular, who had lived more than seventy years in almost unbroken stupidity, became the hopeful subjects of divine grace, and are now enabled to say with emotions of joy and gratitude, “old things have passed away with us; behold all things have become new.” The revival extended itself into several of our district schools; and in one of them became so general and powerful, that the writer of this article was called upon to visit it. He found the teacher, and almost all the larger pupils, the subject of solemn religious impressions. They were not frightened, but seemed rather to be grieved. The prevailing impression appeared to be, that they were great sinners against a holy God; that their heavenly father had been good to them, but they had treated him in a very ungrateful and wicked manner. It is quite remarkable in the case of these scholars, that nearly all of them were awakened in the same week, and without

any extraordinary means having been used with them. Their teacher, who was not then pious, had said nothing to them on the subject of religion, and nothing unusual had been said to them by their parents, their minister, or any of their Christian friends. Indeed some who were not at school the first of the week were discovered afterwards to have been affected at home, very much as their companions were at school.

It was observed in several instances, in the progress of the work, that persons who were confined from public worship, and from almost all religious means, were awakened, at about the same time, and in the same manner, as others were, who in respect to means were more highly favored. This fact is stated, not for the purpose of shewing that the means of grace have proved of no importance—for perhaps in no revival have means ever been more signally blessed—but to shew that God can if he pleases carry on his work without them, and that the season of refreshing which we have experienced has been emphatically his own work.

Among the means which have been used and blessed for the producing and promoting this good work among us, the first place ought to be given to *prayer*, and I think to *secret prayer*. There was to be sure much prayer, fervent prayer, offered up in *public*—not one breath of which it can be supposed was “spent in vain;” still, it was in their closets that Christians seemed to enjoy the most intimate communion. Here they could throw off all restraint and plead not only for the general cause, but for particular individuals and families, with the utmost fervor and freedom. Here it was that as princes they seemed to have power with God, and in several instances very remarkably prevailed.

Next on the list of means to humble, fervent, persevering prayer, should be placed the *exhibition of divine truth*. During the whole progress of the revival, what were supposed to be the leading truths of revelation, were dispensed with an unsparing hand. In the numerous religious meetings which were attended, it is not recollected that there was one (with the exception of the meetings for religious inquiry) in which some point immediately connected with the gospel was not discussed, and in which something equivalent to a sermon was not preached. And the word dispensed had free course and was glorified. It proved itself in many instances to be “quick and powerful,

sharper than a two edged sword," pricking the guilty to the heart, and bringing rebels to the feet of Jesus.

Our meetings for religious inquiry were deeply interesting, and it is believed highly profitable. I do not see indeed how we could have done, or how any church under similar circumstances can do, without them.

In the latter part of February, 1822, the church in this place, in consideration of the wonderful power and progress with which the work of divine grace appeared to be advancing among us, and reflecting that they were favoured with a scene such as they had never witnessed, and perhaps never might again, felt constrained, as a body to notice the existing state of things, and to express their views and feelings in regard to it. Several articles were therefore prepared and adopted, in which the church explicitly recognized the revival as a work of God, and a display of his power and mercy towards them, of which they were altogether unworthy—in which they professed to rejoice in it as *His* work, and not their own, rendering to him all the glory of it, and depending on him for its continuance—and in which they solemnly covenanted, to watch against every thing, which would be likely to grieve away the Holy Spirit, and to do all in their power, both by prayers and exertions, to promote the conversion and salvation of souls. These articles were proposed to the Church, at the close of the public service on the Sabbath; when every member present, male and female, without an individual exception, signified their assent to them. As none of the subjects of the revival were at this time *members* of the Church, it was thought proper then to afford the congregation an opportunity of expressing their feelings in regard to them; when nearly all present rose at once in their favour.

It will be seen by this that the revival among us was comparatively without opposition. All persons, to be sure, did not appear equally engaged respecting it, but of open, determined opposition we experienced little or nothing. Probably the excitement would have been of longer continuance, had there been more opposition.

Relative to the admission of the subjects of the late revival, to the Church, we have intended not to be hasty. Two only were admitted previous to the first Sabbath in May. This Sabbath was to us a very interesting and joyful season. Thirty persons, of almost every age, and of various conditions in life—parents with their children,

and in two instances grandparents with their grandchildren—presented themselves together in the aisle, for the purpose of avouching the Lord Jehovah to be their God, and of joining themselves to his professing people. Since that period, twenty others have been received to the communion of this Church, and there are still several, who are regarded as hopeful subjects of the revival, who have not made a public profession of their faith. A very respectable addition has also been made to the Baptist church in this town.

REVIVAL IN BOSTON.

We rejoice to say, that there has been, for three or four months, a very pleasing attention to religion, in several of the congregations of Boston. This attention has been gradually, but constantly increasing; and is, probably, in a more promising state, at the present time, than it has been at any former period. The principal excitement has been among those who worship at the Old South, Park Street, and Union, Churches. Strong hopes are already entertained, in respect to the conversion of a considerable number of souls. Many others manifest no small solicitude to learn what they shall do to be saved; and the various meetings, held for the special purpose of communicating instruction on this point, have been of a very interesting character.—The Rev. Mr. Hawes of Glastenbury, Con., the Rev. Dr. Payson of Portland, Me., the Rev. Mr. Humphrey of Pittsfield, Mass., and the Rev. Dr. Beecher of Litchfield, Con., have laboured in the city, at this interesting period;—the first named, almost from the commencement of the revival; and the others, successively.

In Charlestown, also, which is separated from Boston only by a river, there is a similar attention to religion, in the congregation of the Rev. Mr. Fay. About 70 persons have, we understand, attended the meeting appointed for conversation with those, who are in an anxious state of mind. [Herald.]

PRESBYTERY OF ONEIDA.

From the Utica Christian Repository.

Report on the state of Religion within the bounds of the Presbytery of Oneida, adopted at their meeting in Feb. 1823.

In reviewing the different relations given to this body of the state of religion in the churches and congregations under their care, it appears that there are some things gloomy and discouraging, which call for humiliation, and some things favourable

and encouraging, which demand the exercise of thanksgiving and praise.

In a great proportion of our churches, where the gospel is statedly preached and the means of grace enjoyed, the special influences of the Holy Spirit have been withheld, and lukewarmness and indifference among professors of religion, and stupidity and unbelief among the people of the world, have been apparent. The watchmen on these parts of the walls of our Zion, have had occasion to take up the lamentation of the prophet, "Who hath believed our report? and to whom is the arm of the Lord revealed?" They have not seen, as in former periods, the friends of Christ faithfully and fervently engaged in his service, nor sinners turning from the error of their ways to the wisdom of the just. This state of lukewarmness, backsliding, and declension, is highly criminal in the sight of Him who is appointed Head over all things to the church, and has an unfavorable aspect upon the future prosperity of those members of our communion. A continuance in this state will incur the displeasure of heaven, and draw down the judgments and frowns of Providence upon our churches.

But while we lament the low state of religion in many places within our bounds, we record with devout acknowledgments the revival of religion in a few of our congregations, the hopeful conversion of individuals in a number, the favorable appearances in some others, and the general attention paid to the worship of the sanctuary, to the instruction of the rising generation, and to the interests of religion in general.

In the congregations of Utica, Paris, and Schenando, there has been the effusion of the Spirit, the display of divine grace, and the hopeful ingathering of souls into the kingdom of Christ. In the last mentioned place, the revival still continues. In the small congregation at Herkimer, there is a revival of religion, and a goodly number have been made the hopeful subjects of divine grace. At Little Falls there is an increasing attention to the things of religion.

The concert of prayer is generally observed throughout our churches and congregations; contributions, in some instances liberal, are made for the support of missions and for the promotion of other charitable objects, and bible classes, and Sabbath schools are continued with a good degree of engagedness and success. It is humbly hoped, that the state of our churches and of religion in general, within our

limits is improving, that Zion is in some measure rising from the dust, and emerging from that state of lukewarmness and backsliding, of which we had so much reason to complain in our last report; and that we shall soon receive again the visitations of the Holy Spirit, and witness the manifestations of his power and grace, in the quickening of the followers of Christ, and in the conversion and salvation of immortal souls.

From the Guardian.

PRAY FOR THE HEATHEN.

The following letter from a heathen child about ten and a half years of age, residing in Mr. Bingham's family at the Sandwich Islands, speaks very forcible language to the hearts and consciences of the children and youth in our highly favoured country; yea, to parents and children, it speaks a language which cannot be resisted, without doing violence to the highest and best obligations of benevolence; language singularly affecting on the duty of using all possible means for sending the blessings of civilization and Christianity among all heathen nations. The letter was written to a lad, who, with other children of the same family, had been under Mr. Bingham's care at school for some time during the years 1816 and 1817. Mrs. B. says of it, in one written by herself accompanying it; "The letter is all his own, the composition, the spelling and the hand writing."

As to the composition and spelling, the letter, when printed, will speak for itself. But as to the hand writing it cannot. Those who have seen the manuscript, are ready to testify that it is written with an ease and propriety as to the form and position of the letters, which would do honour to our youth in the midst of their long enjoyed privileges at the age of 16 or 18 years. The letter is as follows.

"Woahoo, Jan. 18, 1822.

"Dear Friend Henry,—I improve this opportunity to write to you a few lines. Mrs. B. tell me good deal about you, because she love you very much. She tell me about you and your little

sister Caroline and Mary-ann, and all your family. I think the children in America have good thing, better than the children who live in the Sandwich Island. I hope you be thankful to God who let you live in the christian land.

"The people here have no good thing, they have no good houses, no book, no bible here, they know nothing about the great Jehovah. I am glad the Missionary come here, they learn us to read and write, and work—they tell about our souls. I never hear such thing before. I love Mr. and Mrs. B. they be my Father and mother, If I be good boy. Many children live with Mr. and Mrs. B. but I live with them longer. I hope you will pray for my poor Countrymen who is now living in the shadow of death. I hope you think about the great God and blessed Saviour, every day, and call upon his name. I believe you remember dear Mrs. B, she think much about you and all your friends. She says she no more see you again. I sorry for her to leave her good Friends but I glad to see her so happy. I wish you will write me letter and tell me about America. Please give my love to your sisters and brothers and cousins. I am your affectionate friend.

WILLIAM BEALS.

"Master Henry Ellsworth East Windsor Conn. U. S. A."

I have given a copy of the letter as nearly as possible, just as it was written, with capital letters placed at the beginning of sentences, of proper names, and of other important words according to the judgment of the writer, that the exact state of his improvement may be seen as nearly as possible. I have also added at the close of the letter, the inscription, and direction, as it appears on the outside, all done by the child.

Our youthful readers should also be informed, that, at the time the above letter was dated, the child who wrote it had been, as Mrs. Bingham states in a letter to a friend, less than a year and a half under their care. She states that in August, 1820, they took him naked from the street, into their house to help them; and that seeing his aptness to

assist them and to receive instruction, they determined to keep him. What a change in condition and in knowledge, in less than 18 months, in this child, effected by means of faithful Christian family instruction! Can our youthful readers resist the language, the powerful language of this heathen child to the children in this Christian country, by which he entreats them to pray for his poor countrymen, who are living in the "region and shadow of death."

What youthful heart can fail to be melted into sorrow for abuse of privileges, and gratitude for the tender and distinguishing mercies of God, at reading such words as these from a child, who so lately was a benighted heathen! "I think the children in America have good thing; better than the children who live in the Sandwich Islands. I hope you be thankful to God who let you live in the christian land."

What youthful heart can fail to be melted into tender pity for the heathen, and drawn to the exercise of self-denial to almost any extent, for their good, to furnish them with the good things of civilized and Christian society, at pondering over these words—"The people here have no good thing—they have no good houses." What a blessing to have a house and home! How distressing to be a houseless, homeless outcast wanderer in heathenish darkness! "No book, no Bible here; they know nothing about the great Jehovah." Think of the barrenness and dearth of that heathen land as to religious comforts and blessings. No Bible to teach them the character of the true God; to teach them that they are sinners, and that God can forgive sin: to point them to the way of escape from the regions of eternal death, and to guide their wandering feet in the paths of wisdom and salvation. Well may that heathen child rejoice at the sight of Christian missionaries, Christian fathers and mothers, approaching in the name, guided by the spirit of the Lord Jesus, and extending the hand and opening the heart of Christian love to rescue these perishing ones from the pollutions and dangers of sin, and to bring them, welcome, through the

blood of Christ, to the arms of infinite mercy. Hear this heathen child exclaiming at the sight, and under the care, and in the comfortable house, and in the happy family of such friends. "I am glad the missionaries come here," (and who is not glad? Who has such an heart that he is not glad?) "I am glad the missionaries come here; they teach us to read, and write, and work. They tell us about our souls." And think, dear youth, at the expression that follows—"I never hear such things before."

How true it is that without the Bible, the heathen have no permanently "good thing," nothing which they will improve and enjoy as a real blessing. What pleasure, selfish pleasure, or luxurious gratification, am I not willing to deny myself, that I may assist in that work of love which will supply them with all the good things of the religion of Christ! Hear this child saying to the children and youth in this country—"I hope you will pray for my poor countrymen, who are now living in the shadow of death. I hope you think about the great God, and blessed Saviour, every day, and call upon His name."

From the London Friendly Visitor.

PRACTICAL VIEW OF THE DIVINITY OF CHRIST.

I contend for the divinity of Jesus Christ, because I find from the following and other Scriptures, that he is God. John i. 1, 2, 3;—x. 30, 33;—xx. 28;—Ps. xlv. 6;—Is. vii. 14, with Matt. i. 23;—ix. 6;—Rom. ix. 5;—Phil. ii. 6;—1 Tim. iii. 16;—Tit. ii. 13;—Heb. i. 3;—2 Pet. i. 1;—Col. i. 16.

The use to which I would apply this article of faith, is not only that I may honour Christ, by confessing with my mouth that he is God; but that my intercourse with him may be grounded upon the persuasion of his possessing the attributes of Deity. While I view him, as man, and touched with the feeling of my infirmities, I know that, as God, he is every where present;—knows every desire of every heart,—has all power in heaven, earth, and hell:—can, *at the same moment*, pardon every sin—sprinkle every conscience—hear every prayer—relieve every want—control every wrong desire—distribute his gifts to every member in his universal Church.

While, then, I dare not look to the terri-

ble and holy God, otherwise than in the person of a mediator, who is not ashamed to call me his brother; I cannot view that mediator as suited to my necessities, in any other character, than that assigned him in Scripture, of "God over all, blessed for ever."

On this rock would I therefore build.—*My Redeemer is my brother; my Redeemer is my God.*

SUMMARY.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of \$2,120, 41 from March 13th to April 12th, inclusive, besides \$425 in legacies.

The Missionaries of the American Board in the island of Ceylon propose the establishment of a *Central School*, or *College*, in that island;—they think that from such an institution, many and great advantages would be derived.

We learn that the Rev. Mr. Benedict's "History of all Religions," is now in the press at Providence, R. I. and that it will be shortly published. From the labour which we have understood Mr. Benedict has expended in obtaining information on the subject of his work, and the care and impartiality which we doubt not he has exercised in compiling and arranging his materials, we anticipate much gratification to the curious, as well as valuable information to those who are seeking a knowledge of the rising glory of the kingdom of Christ.—*Ch. Watchman.*

"An appeal to the religion, justice and humanity of the British Empire, in behalf of the negro slaves," has been published in England by Mr. Wilberforce.

The English Society for promoting Christian Knowledge has given 6000£ for the purpose of founding five scholarships in the Mission College at Calcutta.

The Society in England for the propagation of the Gospel direct considerable attention to British America. "They have in

Upper Canada,	20 stations,	17 missionaries
Lower Canada,	17 " "	16 "
Newfoundland,	14 " "	2 "
Nova Scotia,	35 " "	25 "
Cape Breton,	2 " "	1 "
Pr. Edward's Isl.	2 " "	2 "

Rev. Dr. Stewart of Kingston, is visiting missionary, or superintendant for the two Canadas. Most of these are properly parish priests; but sent out by the society, and supported by them and the British government. In the year 1820—1, parliament granted to the society £9387 : 10.

POETRY.

A HYMN FROM THE LITURGY OF THE CARAITE
JEWS.*Imitated by the Rev. Dr. Williams, Author of "Sacred Allegories"*

Where once our royal palace rose,
On sacred Sion's towery steep;
There revel oft our ruthless foes,
For this we now sit down and weep.

Where once our hallowed temple stood,
There strangers now their vigils keep,
Nor dare we on that spot intrude—
For this we here sit down and weep.

Our walls, that rear'd their turrets high,
Are now a rude promiscuous heap;
The precious stones in fragments lie—
For this we sit alone and weep.

Our glories, once that dazzling shone,
Are past away like dreams in sleep—
The mitred priest—the ivory throne—
For this we sit alone and weep.

No more our festive bands appear,
Where Siloa's streams meandering creep;
But many a warrior's grave is there;
For this we sit alone and weep.

Because no more our prophet's live,
No more the harp prophetic sweep;
No holy seers sweet counsel give,
We now sit down alone and weep.

Our priests in error lost and gone,
Nor fed, nor sought, the scattered sheep;
But stumbled at the stumbling stone,
For which we sit alone and weep.

Because our kings have him despis'd,
Whose judgments are a mighty deep—
Ah! why are kings so ill advis'd?
For this we sit alone and weep.

The Nantucket Inquirer, states, that a few days after the earthquake at Valparaiso, the priests drew up a petition for the expulsion of all the English and Americans, (or Heretics as they style them) that reside there, as being the cause of the earthquake and its calamities by their wickedness. They applied to one Biskia, he being the oldest judge of the city, to induce him to sign it. He inquired of them how they could attribute it to the "*Anglies*" when *their* houses were most of them standing and all their lives spared as witnesses of their innocence—"while you," said he "who call yourselves good catholics, with all your prayers, and the assistance of *patron saints* could not save our churches, houses, and hundreds of catholics from utter destruction; and as for myself, on the night of the earthquake with the rest of my family, I was taken from impending ruin by an American at the imminent risk of his life, when no countryman of my own would come to our assistance. I shall therefore not subscribe to any such thing."—*Com. Adv.*

"AMERICAN LITERATURE," says one of the English Magazines, "has not, hitherto, enjoyed the advantages of what, in London, is known by the name of Magazine day; on the last day of each month when all the magazines, reviews and journals appear; and when, in consequence, a species of book fair is created in the vicinity of Paternoster Row. The four score periodical works published on that day, cause returns, within a few hours, in ready money, of little short of three thousand pounds. In America, on the contrary, the proprietors of periodical works labor under the disadvantages of being their own distributors, and instead of being paid in ready money, in large sums, by wholesale booksellers, they depend on precarious returns from individual subscribers scattered over the wide-spread regions of the United States. Thus we see, in these journals, incessant complaints of the caprice and negligence of subscribers; and thus it is, that however great the merit of some American literary journals, the proprietors are inadequately remunerated and often overwhelmed by the multitude of small debts due from negligent patrons."—*London Monthly Mag.*

"Many a man among us," says the Editor of the Village Record, "thinks nothing of 10 dollars in the price of a horse that suits him—or of 50 dollars in a gig. There are hundreds who do not regard an extra crape for their wives—ornaments transient and perishable—who would nevertheless, think that 6 dollars a year (or 12 1-2 cents a week!) for a literary Magazine—*oh bless you they could not afford it at all!!!* This is all a mistake.

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